

DOUBLE DELIVERANCE

N. 4/

A

Double Blessing:

Exemplified,

IN A

DISCOURSE

Suited to the

V. of NOVEMBER;

being a Day set apart by Authority, for
Commemorating our *Double Deliverance*,
Viz. From the *Gunpowder-Plot*, and by
the *Late Happy and Glorious Revolution*.

By R. E.

They sang his Praises, but soon forgot his Works.

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DOUBLE DIVIDENCE

A

DOUBLE DIVIDENCE

Illustrated

DOUBLE DIVIDENCE

Added to the

V. 2 NOVEMBER

For the report by Authority, for
illustrating our Double Division,
from the Government, and by
the Royal Academy of Sciences.



By A. E.

For the report by Authority, for

For the report by Authority, for

READER,

UPON Second Tho'ts, and a more mature Deliberation on the following Discourse, I judg'd it convenient, to offer a Word or two Way of Preface or Apology upon the following accounts, viz. For *Its coming into the World so late* : *Some Passages in it, which some (perhaps) may think Severe and Grating, and Upon Account of Its Title.* As to *Its Late Publication*, The true Reason of that, That at first, I had no intention to publish it at all; but design'd to let it lie by me as unregarded, as my self did, and perhaps some of *Its* (at least prejudg'd) Readers, may think it Deserv'd. But some of my Friends, to whom I am more than a little oblig'd, upon hearing it were pleas'd to insist on its being published, and so, (tho' it be indeed a Threadbare Plea, yet) I am under a Necessity of telling the World, that it was indeed extorted from me, contrary to my own Natural Inclinations, as you may readily imagine, by my concealing my Name. But, however, now it is out, e'en let it go, and, If it does any Service to the Publick, I shall be Glad; but, whether it be well or ill receiv'd, I am the less solicitous about it, as being unknown.

As to *Those Passages in it, which some may think a little Severe and Harsh*, all that I shall say to That is, That I must and do appeal to my honest, impartial Readers, whether such Severities in Expression, where they do occur, do not appear to be used on good Grounds, and with but too much Reason.

As to *The Title* of the following Discourse, *Double Deliverance, &c.* as including our Deliverance from

the *Gun Powder Treason*, and also what relates to it, the Sequel of this Discourse, when the Text mentions nothing of it, and may therefore be accounted so Methodical and exact.

I answer to this (as I have hinted already in the Discourse it self) that tho' there is no Notice taken of it, in the Text, yet there is in the Words just preceding it. And besides, it not being my Design to insist so large upon that former, as our *Later Deliverance*, viz. By the *Revolution*, I hope I may be the more excusable, that I so briefly touch upon the former these; which, tho' my Text does not so directly lead to, yet the Day which (as every one knows) was Originally set apart for a Thankful Commemoration that *Deliverance*, I hope will justify me, in taking Notice of it.

I have but one Word more to offer, and that is, That if any one shall think it worth his while, to Answer, Remark or Animadvert upon this Discourse, tho' it is a little hard, for a poor Author to be attacked at his first Essay of this Kind, yet let such Answerer, Remarker or Animadverter take care, how he reflects or bears hard upon Her Majesty, the Church the *Hannover Succession* and the Book of Common Prayer, he may begin as soon as he pleases, and I shall not be in the least concern'd, as to my own Reputation, in this Performance.

Your unknown Friend,

R.

Postscript

Postscript.

I Think it will not be amiss to add something for the clearing up one Passage in this Discourse, and that is in Page 40. where the Question is put, What Title the House of Hannover has to the Crown? and, What Medium there is, between Hereditary Right and Election by Parliament?

To this, some will reply, That the Medium between these two, is a Parliamentary-Hereditary Right; a Distinction some are fond of, as affording Ground (as they imagine) for their so strenuously insisting upon Hereditary Right. But how little this makes for that Purpose, will easily appear, by considering the Settlement of the Crown, as it now stands, and what may be naturally inferr'd from thence.

It must be granted, That the House of Hannover are of the Royal Blood, and the next Protestant-Heirs to the Crown; and so far, I believe, every one will allow, That it is the most prudent Way, to prevent Confusion and Dispute, to Hand the Crown down Successively to the next Heir, Provided they are Protestants.

But then let us consider this Limitation which our Constitution has made of the Succession, and then we shall soon see how far this falls in with the Notion of Hereditary Lineal Descent, our Constitution has pass'd over many, who by the Proximity of Blood, had a prior Claim to the Crown, than that of the House of Hannover (which I think will be allowed to have none, 'till given by our Parliament).

Now from this Principle, and from the same Reason that induc'd our Constitution to pass over so many of the next Heirs, on Account of their Religion, and to settle the Crown upon so distant a Branch of the Family, as the House of Hannover: We may suppose a Case, for Argument Sake, which I think will destroy the Notion of Hereditary Lineal-Descent, at least as to its being Divine.

Suppose

Suppose therefore, there had been, when the late Settlement was made, and hereafter there should be no Protestant Prince of the Blood, What won'd our Constitution do in such an Exigency? Is it any Harm to suppose, That upon such a Contingency as this, it won'd look out for a Stranger, I mean one that is not of the Blood Royal, to sit upon the Throne? For, surely the same Reason that induc'd it to pass by so many next Heirs of the Blood, to come at one so remote as that of Hannover, won'd also lead it to pass by All of the Blood, if all such should happen (as our Law now stands) to be incapable of succeeding to the Crown of these Realms. And now pray, What Regard to Hereditary Right is there, in such a Procedure as this, as it is of Divine Appointment? Or of any Thing more than upon certain Political and Prudential Considerations. From all which I infer, That all those (at least) who talk so much of Indefeasible-Lineal-Succession (as some do, even at this Time) must do it with a Disloyal and Mischievous Design.

Double

Double Deliverance

A

Double Blessing, &c.

Office for November, the 5th, Collect the
V. the middle Clause. — *We Thank
thee, for giving his late Majesty, a safe Ar-
rival here: And for making all Opposition
fall before him, 'till he became our King
and Governour.*

I AM very sensible, my Friends, that my Text;
(if I may be allow'd to call it so) being out of the
usual Road, and (as I must own) a Deviation from
Custom and common Practice, will, especially at first
hearing, give you some Surprize, which yet, (if you
please to consider a little) you will find to arise, more
from the Novelty, than the Reason of the Thing.

I readily acknowledge, that as nothing shou'd
come from the Pulpit, but what is really and strictly
consistent with the Analogy of Faith, and tends to
make us better Men, and better Christians; so con-
sequently all our Discourses of this Kind, shou'd not
only correspond with the Scriptures, those Sacred
Oracles of Truth; but should likewise (at least as
to general Practice) be built upon some particular
Portion or Text of Holy Writ. And

And tho' the Words I have now read to you, are not indeed to be found in our Bible; yet I doubt not to assert, that the general Scope and Sense of them at first View, and also what shall in the Sequel of this Discourse, be observ'd and insisted upon from them, will plainly appear to harmonize, and fall in with that sacred Rule of Truth and Duty.

Besides, I may farther add, that tho' they are not Part of our Bible, yet they are Part of our Common-Prayer-Book, which you all know is next to it; and which I fear some of you (at least as to frequent and devout Use) prefer before it.

As the Wise Man says, *There is nothing New under the Sun*, so neither is my present Attempt, to raise a Discourse or Sermon, from Words not of Divine, but human Composure, a new and unprecedented thing.

Some of our Ancient, as well as Modern Fathers and Divines, have raised many excellent Discourses, without the Formality of a Text of Scripture in their Front, and others of them, have laid down some Thesis or Position of their own, as a Foundation for the following Superstructure, and if so, why shou'd it (for once at least) be thought strange, if I take the same Liberty?

Especially, considering that the Passage which I have selected for my present Purpose, is taken out of that Book, which all of you have such a mighty Veneration for, and of which an eminent Doctor of our Church, once said to this Effect, *viz. That the Book of Common-Prayer, had something in it so Divine and Heavenly, that he had some times been tempted to think, that the Composers of it were indeed Divinely inspir'd.*

I shall premise but one thing more, and that is, I hope I shall be easier excus'd, in regard to the Day, which is but of human Ordination and Appointment: Nor indeed shou'd I so readily attempt it, on that Divine Institution, I mean the Lord's Day, commonly call'd *Sunday*.

But if after all, you are yet dissatisfied, you may if you please to make your selves easie, look upon
what

What I call my Text, only as a Theme, and my Sermon a Declamation, or what else you think fit: And so without any further Apology, I shall apply myself to the immediate Consideration of the Words themselves, which are Part of one of the Collects or Prayers for this Day, and run thus, viz. *We thank thee, &c.* and for Explication, at present it may suffice to read them with this short Comment; *We thank thee, (i. e. God) for giving his late Majesty (K. WILLIAM III.) a safe Arrival here, (in England) and for making all Opposition fall before him, (i. e. for resisting King James, II.) 'till he (the then Prince of Orange,) became our (lawful) King and Governor.*

From which Words (thus with equal Justice and Brevity gloss'd upon) I shall raise these Four following general Heads; which are very obvious, and which with a little Enlargement, under each by way of Proof and Illustration; together with some few natural Inferences suitable to the Day and Occasion, will take up the remainder of my Time, and your Patience.

I. I observe from these Words, *That 'tis the Duty of a Nation or People, to return Thanks to Almighty God, for all publick Favours and Blessings vouchsafed unto them. We thank thee, &c.*

II. I observe, *That the Double Deliverances this Day commemorated, are Double Blessings of this Kind. Our Deliverance from the Powder Plot, is not indeed mention'd in the Text, but 'tis in the Words just preceeding; but the Revolution, is plainly and directly referr'd unto in it. We thank thee for giving his late Majesty a safe Arrival here, &c.*

III. I observe from hence, *That even this Blessing of the Revolution, was attended with Resistance, and in great Measure Effected by it, — And for making all Opposition fall before him, &c.* And then,

IV. I observe, *That King William (tho' not of the Line by Hereditary Lineal Descent yet) was our lawful King and Governor. — 'Till he became our King and Governor. Of each of which in their Order.*

1. *It is the Duty of a People or Nation, (as such) to return Thanks to God, for all publick Blessings and Favours vouchsafed unto them.*

As Thanksgiving is one of the indispensable Duties of Religion, so also it is one of the sweetest and most beneficial. It is a reasonable, and at the same Time a pleasant and profitable Service too; it is the Word of Heaven, and tends to gain Heaven on our Side.

Every Display of the Divine Goodness, calls for an Anthem of Praise; and whenever our Almighty Creator, Kind Preserver, and Bountiful Benefactor, deigns to bestow his Blessings to a People or Nation with a Liberal Hand, he expects a just Tribute of Praise to be returned unto him.

Not that our imperfect *Hallelujahs* or Songs of Praise, any more than our Goodness, can extend unto him, or add to the Lustre of his essential Glory. No; but serve, only as an Acknowledgment of our Dependence upon him, and an open Declaration and Testimony, of the grateful Sense we retain within us, of his unmerited Favour and Beneficence.

Our Heavenly Father and Benefactor, may be considered as dispensing his Favours, either to particular Persons, Families, or a Kingdom and Nation in general; each of which as they are the happy Subjects and Partakers of 'em, are bound by all the Ties of Nature, Reason, and Religion, to Gratitude and Thankfulness.

But, as it is the last of these Instances, which is the Occasion of this Day's Solemnity, so I shall confine myself thereunto.

Now, that Publick and National Thanksgiving, a suitable and just Return for National and Public Mercies, will appear, from Scripture, Reason, and the Practice of the People of God in all Ages, and of our most excellent Church in particular.

1. This appears from Scripture; and here I shall refer you, to *Scripture Example and Scripture Precepts.*

1. As to *Scripture President or Example.*

A Double Blessing.

5

Thus Moses and the Children of Israel, sang unto the Lord a Song of Praise, for their miraculous Escape from Pharaoh, (the Lewis Le Grand of that Day) and from the Host of the Egyptians at the Red Sea, Exod. xv. to v. So also, Deborah, and Barak, and the Children of Israel, offer'd up their united Thanksgivings to God, because their Hand had prosper'd against Jabin King of Canaan, untill they had destroy'd him, Judg. iv. and Chap. v. thro'out.

And when David return'd laden with the Spoils of the Philistines, the Women (who it seems had a better Notion of Victory, than some of our Modern Sages) came from all the Cities of Israel, with Singing, and Dancing, and crying out, Saul has slain his Thousands, But David his Ten Thousands.

Once more, to pass over many other Instances of this kind, I shall content myself with taking Notice of the Days of Purim, which the Jews kept in commemoration, of their signal Deliverance from the Destruction, design'd against them by wicked Haman; which Story, because it has something in it peculiarly remarkable, I shall beg your Patience, while I give you more full Account of it, as I find it recorded in the Book of Esther. Take it thus,

' King *Ahasuerus*, having taken some Disgust against Queen *Vashti*, and banish'd her from his Royal Presence: Signifies his Desire to his Courtiers, of having some other Person to succeed her in the Royal Favour.

' Whereupon, *Mordecai* recommends *Esther* (a near Relation of his) of whom the King accepted, and prefer'd her above the rest of the Court Ladies; and *Mordecai* also finding Favour in the King's Sight, had the Honour, to become a Courtier also, and to sit at the King's Gate. A while after, his Majesty likewise promoted *Haman*, (in regard it's probable to his necessitous Circumstances, for we don't find he had done any thing to merit his Princes Smiles) and set him above the rest of the Nobility; and commanded that a more than ordinary Respect shou'd be paid him by the whole Court. But

But *Mordecai* who was first in his Princes Favour, and had something of Merit on his Side, looking upon *Haman* only as an Upstart, and one whose Advancement was owing, in great Measure at least to Craft and Importunity, refus'd to do him that Reverence which he expected.

At which the haughty *Haman* (elevated with his new Dignity) was highly affronted, and from that Time, as the Sequel of the Story shows, became his avow'd and implacable Enemy: And thinking it too mean a Revenge, to let *Mordecai* alone, feel the Weight of his Resentment, he contrives the utter Destruction of his Friends and Country Men also throughout the whole Kingdom.

In order to accomplish this Barbarous Design, he possesses his poor, easie, and over-credulous Prince with a Notion, That the Jews, the Friends of *Mordecai*, and God's Peculiar People, were a factious, discontented, Rebellious sort of Persons; dissatisfied to the Government, and refusing obedience to the Laws, and therefore, it was not for the King's Profit to suffer them.

Under this Gloss, he prompts the King to destroy them, and to make the thing yet more plausible, he colours over his Villany with a shew of Advantage to the Publick, and tells his Majesty, he will pay 10000 Talents of Silver, into the Hands of those that should have the Charge of the Business, to bring into the Kings Treasury: By which it should seem, that he had the Management, not only of his Princes Understanding, but his Cash too; and had wheedled his Sovereign into a Belief, that this Stratagem of his wou'd fill his Coffers, and advance the Publick Credit.

Hereupon the King, under this fatal Delusion, gave the treacherous *Haman*, not only his Royal Ear, but his Signet or Privy Seal also: Who having succeeded thus far, forthwith orders his Scribes, or Secretaries, to send circular Letters, to the Lieutenants of the several Provinces or Counties thro'out the

the Kingdom; for the perpetrating this black Design.

' And now the Plot being thus laid, and the Unrighteous Decree sign'd, even in the King's own Palace; The King and *Haman* sat down (as the Story tells us) to drink, while the City (as well it might be) was in the utmost Confusion and Perplexity. And indeed it is no Wonder that *Haman* shou'd want a Cordial, to support his sinking Spirits, under the pungent Reflexion, which certainly he cou'd not but have, upon the Villany he had contriv'd, and the dreadful Tragedy, that was going to be acted upon an innocent People, who were sold to Destruction, and doom'd to fall a Sacrifice to his own Pride, Avarice and Revenge.

' But when *Mordecai* came to know the Plot, how 'twas laid, and how near to Execution; like a Noble Patriot, he cou'd not but be griev'd, at the melancholly Prospect of the Misery and Ruin, which (if not speedily prevented) was like to be the sad and sudden Fate of his Friends and Countrymen.

' However, tho the Plot thickens apace, and grows ripe for Execution; there where it seems, yet some honest Courtiers left, who (being shock'd with the News of such a cursed Design) had Courage and Probity enough to discover this dark Intreague, and accordingly, the whole Matter is laid open to *Esther*, who forthwith meditates the Deliverance of this unhappy People.

' *Esther*, as soon as she cou'd have access to the Royal Presence, with this View, invites the King and *Haman* to a Banquet: Upon which, *Haman*, who was now grown as vain as he was great, and not being able to bear the Transports, of an unexpected (and for ought appears an unmerited) Advancement, cou'd no longer contain himself, but boasts of the Interest he had in his Prince, the Glory of his Riches, and the Grandeur of his Family: But yet, upon a Reflexion that *Mordecai*

' still

still kept his Place at Court, at the Kings Gate
 and sail'd in that Deference and Respect, which the
 proud *Haman* look'd upon as due to his superior
 Quality: He was full of Indignation, and resolving
 to admit no Rival or Competitor with him, in his
 Prince's Favour, he not only aims at *Mordecai's*
 Removal, but his Head too: For, *What* (says he)
avails this to me, so long as Mordecai sits at the King's
Gate? and to give the finishing Stroke to his Re-
 sentments, he erects a Gallows Fifty Cubits high
 and speaks to the King, that *Mordecai* might be
 hang'd thereon.

But it so happen'd, that the King being touch'd
 with some Remorse, for his having sign'd the Bloo-
 dy Decree, cou'd by no means, compose himself to
 Rest, and therefore to assuage (if possible) the An-
 guish of his Spirits; he order'd the Book of Records
 to be read to him: Upon reading whereof he finds
 that *Mordecai*, even that *Mordecai*, whom *Haman*
 had so revil'd, was recorded therein, for the good
 Services he had done his King and Country, by
 discovering an *Affassination Plot*, for which Two of
 the Traytors met their deserved Fate.

Hereupon, the King being touch'd with a grate-
 ful Sense of *Mordecai's* Deserts, asks some of his
 Attendants, what Honour had been done *Mordecai*
 for this? And finding upon Enquiry, that this de-
 serving Man had no Reward bestow'd upon him, e-
 qual to his Merit, he immediately calls for his
 Courtiers, to advise with them upon this Head:
 and *Haman* being nearest (as it's reasonable to sup-
 pose he generally was, to prevent the King's being
 undeceiv'd, and let into the Mystery of his Treache-
 ry and Mismanagement) he ask'd him, *What shall*
be done unto the Man, whom the King delighted to ho-
nour?

Now *Haman*, as tho' he were the only Person of
 Merit, presently tho't within himself, *whom shou'd*
his Majesty delight to honour but me? And resolving
 therefore, to do himself Honour enough, he replies,

That

A Double Blessing.

9

That the Man whom the King delighted to honour, shou'd be cloathed with the Royal Apparel, &c. and be advanced above the rest of the Nobility.

Upon this the King commands *Haman*, to bring forth the Royal Robes, &c. with which *Mordecai* being array'd, *Haman* (haughty as he was) was constrain'd to attend upon *Mordecai*, and proclaim him to be the King's Favorite.

Sometime after this, the King and *Haman* were again invited by *Esther* to a Banquet, at which the King (pleas'd no doubt with his Entertainment) assures her, that he wou'd grant whatsoever she shou'd desire. *Esther* taking Encouragement from this Royal Condescention, ventures to lay open the whole Plot and Contrivance to his Majesty, and tells him, That she and her People were sold to be destroy'd.

At which Discovery, the King (who had hitherto been cajol'd and impos'd upon, by the specious Pretences of a treacherous and deceitful Minion) asks, with an unusual Warmth of Spirit, *Who is he, and where is he, that has done this?* To which *Esther* replies, *This Adversary and this Enemy is Haman*: q. d. The Contriver of all this unpresidented Villany and Mischief, is *Haman*, even *Haman* your Favorite, who having engross'd your Royal Ear to himself, has perswaded your Majesty to sign a Decree, for the Ruin of an innocent and harmless People, and that too, under the specious Pretext of Safety to your Majesty, and Advantage to the Publick.

Upon this, you may easily imagine, that when *Haman* saw his Designs defeated, and all his Juglings and Impostures thus laid open, he was in no little Consternation; for the Text says, *He was afraid before the King*; who having his Eyes open'd, and seeing thro' all the Fallacies of this vile Trickster, arises from the Banquet in great Wrath, which *Haman* perceiving, he applies himself to *Esther*, to use her Interest with the King for the saving of his Life, as apprehensive of receiving the just Reward of his Treachery.

But

But *Harbonah*, one of the Courtiers and an honest Patriot, informs the King of *Haman's* Design against *Mordecai*: Behold, says he, the Gallows Fifty Cubits high, which *Haman* made for *Mordecai*, who had spoken good for the King: Upon this the King (acted by a just Resentment of *Haman's* barbarous and unpresidential Politicks) commands, that he shou'd be hang'd upon the Gallows erected for *Mordecai's*; which was forthwith put in Execution.

And now, the Grand Traytor being remov'd the Snare is broken, the Storm blown over, the Sky clears, and the People who were devoted to Destruction, and by *Haman's* Wiles and Managements brought to the very Brink of Ruin, find speedy and easie Deliverance, and the deserving *Mordecai*, succeeds the hated *Haman*, in his Prince's Favour and Esteem.

And *Esther* having found such Acceptance with the King already, is from thence embolden'd to interceed for the People's compleat Deliverance and accordingly prevails with the King to give them timely Notice of the Destruction, that awaited them, that so they might be prepar'd to guard against it. They took the Hint, and by the Blessing of God made such a Glorious Stand, in Defence of their Liberties, that they prevail'd even to the Slaughter and Destruction of all their Enemies; being thus deliver'd in the very Article of Danger they appointed their Days of *Purim*, as a solemn Festival for so signal and seasonable an Escape, and made those Days, Days of feasting and Joy, of sending Presents to one another, and of giving Gifts to the Poor.

Thus I have given you a larger Account of this Matter than I at first intended, which yet I hope you will excuse, for I scarce know any History of this kind, whether sacred or profane, wherein there is a greater Variety of wonderful and surprizing Incidents.

Here we see how far Interest. Avarice and Ambition

God will carry a Person, even to the ruining a whole Nation, and that under a plausible Pretence of serving his Prince and Country: and how Providence sometimes a Wheel within a Wheel, and does by the most unaccountable Methods, interpose for People's Safety, when reduced to the lowest Extremity: And also, how just the Dispensations of Heaven are, in turning the Councils of an *Achitophel* into Foolishness, and causing the Wicked and Deceitful to fall into the same Pit which they had designed for others.

And lastly, We may also learn by this Story which is indeed the chief Lesson I wou'd inculcate from it) that when a People are eminently sav'd and deliver'd, it is their Duty to commemorate such a Deliverance with Thankfulness, and to render to God the Praise that is his Due.

But having been so long under this Head, I shall make an Allowance for it, in the Sequel. And therefore,

2. I come to consider Scripture Precepts for this Duty, and here I shall content myself with Two or Three, which I think are very apt to my present Purpose, *Deut. viii. 10. When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good Land which he hath given thee. Psal. xcvi. 1, 2. Sing unto the Lord a new Song, for he has done marvellous things; His right Hand, and his holy Arm, has gotten him the Victory. Psal. cvii. 1, 2. O give Thanks unto the Lord, for he is good; for his Mercy endures for ever, let the Redeemed of the Lord say so, whom he has redeemed from the Hand of the Enemy.*

Once more, *Psal. cxlv. 10, 11, 12. All thy works shall praise thee, O Lord, and thy Saints shall bless thee: they shall speak of the Glory of thy Kingdom, and talk of thy Power, to make known to the Sons of Men his mighty acts, and the glorious Majesty of his Kingdom. These texts tho' few, are yet so express to the Matter in hand, that waving any further Comment upon them, altogether needless. I proceed to the*

2. Argument to prove this Duty, which is taken from the Reason of the thing itself.

Natural Religion, which teaches us there is a God and that this God rules and governs the World does also teach us, that when a People partake of the kinder and more benign Tokens of his Favour, that such Dispensations demand a just Tribute of Praise and Gratitude.

And if a particular Person, is oblig'd from Principles of Reason as well as Religion, to thank Almighty God for the Blessings of his Providence; by the same Parity of Reason, or rather, with much greater Reason, shou'd every particular Member of a Community or Kingdom, even a whole Nation in general and as a National Act, joyn together in grateful Acknowledgments, for all Divine and publick Blessings vouchsafed unto them: For as a general Good is to be prefer'd before a private one; so Blessings of a more publick and general Nature, deserve and call for more grateful and publick Acknowledgments.

Add also hereunto, that as the Sins of a People or Nation, consider'd in a publick Capacity, can only be punish'd in this World (as such) by National Judgments and Calamities: Because in the other World all corporate or Politick Bodies, are dissolv'd and reduc'd into individuals: So for the same Reason when any Community or Body of People, receive any publick and common Instances of the Divine Bounty and Goodness, such a People or Community shou'd make publick and united Returns of Praise for the same. But

3. The Necessity and Reasonableness of this Duty yet farther appears, from the Practice of the People of God in all Ages, and of our excellent Church in particular.

I have already hinted at some Instances of this kind in Times past, and cou'd farther enlarge that Way but I shall now to compleat this Argument, only consider the Practice of the Establish'd Church, in some of its stated Festivals, for National Mercies: And

Holy Mother, shews her Sense of this Duty her Practice, what better Argument can I urge on you, who profess to be her *Dutiful Sons*?

The first Instance therefore that offers itself, is that solemn and near approaching Festival, or Time of publick Thanksgiving, which we call *Christmas*, being as you all know, a Time set apart by the Wisdom and Piety of our Church, for a particular and solemn commemoration, of the greatest Mercy that ever this World was blest with, no less than that of the Redemption of fallen Mankind, by the Incarnation of the Son of God.

And again, this Day bears a Testimony to what I am now pleading for; for this you also know was a Day set apart by the Church and State, for a thankful remembrance of our happy Deliverance from the Gunpowder Plot: A Plot hatch'd in Hell, contriv'd in the Darkness below, and was to have been executed by the Papists those Sons of Darkness above.

So likewise, our Church hath thought fit to appropriate another Day of Thanksgiving, for the Restoration of King Charles, II. and with him, that of our Church and Monarchy, with a long &c.

And then Lastly, I need not tell you, that this Day is famous for a Double Deliverance: Not only from the Powder Plot, but also from Popery and Slavery, by the late Glorious Revolution, which was begun as this Day now 24 Years past, and which brings me to the II. General Head. Which is to evince to you, that both the great Deliverances this Day commemorated; are Publick Blessings to this Kingdom, and call for our publick and solemn Acknowledgments, viz. Our Deliverance from the Gunpowder Treason in the Reign of King James I. and from the Incroachments of Popery and Arbitrary Power, in the Reign of King James II. I believe, I need say little to convince you that the first of these, was really a publick Blessing, and I should heartily wish it were as easie to perswade you that the latter were so too: For I find there are many, who will on this Day thank God for the one, and so

the same time, not only lessen and undervalue, but really despise and speak reproachfully of the other.

As to the first of these Mercies, *Our Deliverance from the Powder Plot*, I think it may be sufficient to convince any one what a Blessing it was, who will give himself the Liberty of thinking Seriously, what wou'd in all human Probability, have been the direful Consequences, had this cursed Plot taken effect.

Had the *Fatal Blow* been given, it had destroy'd our King, the Princes of the Blood, the Nobility and Parliament, and what cou'd have been expected at the Sequel, but a general *Massacre*, *Rapine* and *Bloodshed*?

The Patriots of our Country, the Defenders of our Holy Faith, and brave Assertors of our civil and religious Liberties, had been cut off, and we had then inevitably become Slaves to *Rome*, and had our Consciences as well as Bodies, subjected to *Popish Tyranny* and *Oppression*.

But I am apt to think, my Labour wou'd be better spent, cou'd I (as I hope I shall) convince you, that the late *Glorious Revolution* this Day commemorated was as signal a Blessing, as ever this Nation has hitherto enjoy'd. And in order to this, I shall first shew you, what Evils it sav'd us from, and then what have been, and still are, the happy Fruits and Consequences of it.

1. As to the *Evils* the Revolution sav'd us from.

In General, They were many and great: And this will appear, by considering the *Miserable* and *Unhappy Circumstances*, to which we were reduced, and the *Bold* and *Dangerous Attempts* of *Popery* and *Arbitrary Power*, that were made upon us, in the Reign of the late King *James*.

And to set this Matter in a true Light, I think cannot do better, than to refer you to the *Declaration of Rights*, of the *Two Kingdoms* of *England* and *Scotland*; Which, as They were the *Concurrent Sense* of both Kingdoms at that Time; so They contain a *black* and *dismal Catalogue* of the *Grievances*

ances and Oppressions, that both of them then labour'd under.

In the First of these, King *James* is charg'd with endeavouring, To extirpate the *Protestant Religion*, and the Liberties of the Kingdom.

With assuming a Power, of dispensing with and suspending the Execution of the Laws, without Consent of Parliament. With committing divers worthy Prelates to Prison for an humble Petition.

With erecting an *Ecclesiastical Court* (which we may all remember, was little better than a *Court of Inquisition*) with levying Money, and applying it to the Use of the Crown, without the Advice of Parliament.

With keeping a standing Army, in Time of Peace, and Quartering of Soldiers contrary to Law.

With violating the Freedom of Elections, and directing Prosecutions in the Kings Bench, which were only cognisable by Parliament.

With encouraging Corrupt Juries, taking excessive Bails, imposing excessive Fines, and illegal and cruel Punishments, and making Grants and Promises of Fines and Forfeitures, before Conviction and Judgment.

And by the *Scotch Declaration*, he stands also charg'd, with being a profest Papist, and invading the Fundamental Constitutions of the Kingdom, and exercising a *Despotick Power*, with erecting Schools for Jesuits, and turning Protestant Churches into Popish Mass-Houses.

With forcing *Noblemen's* Children from them, and sending them abroad to be bred Papists.

With imposing Oaths contrary to Law, and making Officers of the Army, Judges; by whom the Subjects were put to Death, without Trial or Justice.

And with many other Corruptions and Male-Administrations, too tedious to reckon up at present.

Now my Friends, what think you of those *Times*?

Are not our then Circumstances, extremely hazardous

zardous and deplorable? Surely they were, and was it not then a Blessing, a Blessing never to be forgotten, to be extricated and delivered from such Extremities as these?

This was our Miserable Condition! Thus Unhappy were we! When William, the Glorious and Immortal William, Beheld and Pity'd us, and not only Pity'd, but Reliev'd and Sav'd Us. Which leads me,

2. To Consider, *The happy and blessed Effects and Consequences of the Revolution:* And these I shall reduce, to these Three Heads, viz. By this we were happily reinstated in the full and quiet Possession of our Civil and Religious Liberties: 'Twas this that made Way, for the Auspicious Reign of our present gracious Queen: And to this we owe our Security of a Protestant Successor, as long, it is to be hoped, as Sun and Moon shall endure.

(1.) By the Revolution, we were happily reinstated in the full and quiet Possession of our Civil and Religious Liberties.

When the GLORIOUS NASSAU, the Eastern Sun arose, and visited our Island; how soon did he expel and dissipate all the Dismal and Gloomy Shades, of Popery, Slavery and Arbitrary Power?

Our holy Religion, which was begun to be prostituted to the Corruptions and Abominations of the Scarlet Whore; was then restored; to its genuine Innocence and Purity.

Our Church, which was to have been sacrific'd to Popish Avarice and Superstition, and doom'd to become Tributary to the See of Rome; was then once again set upon its own Basis, and fixt upon such a Rock, as, 'tis to be hop'd, *The Gates of Hell and Rome shall never be able to prevail against it.*

The Laws, which were either wholly disregarded, or made to swerve to the crooked and perverse Inclinations of an Arbitrary Monarch, were then turn'd into their right Channel, and no more oppress'd the Subjects, which they were made to protect and defend.

Part

Parliaments, which were before over-awed by Pre-
 gative, or brib'd or wheedled into a Compliance,
 with Sovereign Will and Pleasure; now became free,
 and the Subjects Money, Estate and Liberties, which
 before lay at the Mercy of meer Absolute, Uncon-
 trol'd Power; were no longer subject to such Law-
 s and Exorbitant Demands, but every Man's Estate
 became really his *Property*, and was effectually skreen'd
 from Tyranny and Oppression.

But I cannot at present pretend, to take the full
 scope this Head wou'd admit of; and therefore, in
 order to form an yet fuller and more adequate Notion
 of the Blessings of this Kind: Let me only advise you
 to turn the Tables, and compare our present State,
 since the Revolution, with what it was before it, and
 you will see Reason enough to conclude, that it was a
 Blessing indeed, a Blessing of the first Rank. But

(2.) Another great and valuable Blessing, arising
 from the Revolution, is The Auspicious and Happy
 Reign of our present gracious Sovereign Queen *Anne*
 (whom God long preserve).

You may all remember, that to make sure work of
 Popery and Slavery upon us, it was
 not necessary, that the late King *James* shou'd have
 a Male Heir to succeed him: And accordingly, a
 Prince was order'd to be born, but who it was that
 gave him Birth, is a Secret I shall not enquire into,
 much less pretend to disclose.

However, this little political State Creature, was de-
 sign'd to inherit the Crown after the King's Decease,
 with a *Non obstante*, to the prior and more indisputable
 Claim of the late Queen *Mary* of Glorious Memory,
 and Her present Majesty then Princess of *Denmark*.

But the Kingdom, by its Representatives (suspec-
 ting the Impostor, and having a just Regard, to the
 undoubted Right of the two Princesses) at the Re-
 quest and by the full Consent of his late Majesty, set-
 tled the Succession after His and the Queen's Demise,
 upon Her present Majesty and the Heirs of Her Body;
 by Vertue of which Settlement it was, that Her pre-
 sent

sent Majesty (in God's due time) took Possession of the Throne of Her Royal Ancestors, and God grant Her long to enjoy it!

Now if Her Majesty's Glorious and Happy Reign over us, is thus owing to the *Revolution*, it necessarily follows, that the greater Blessing Her Majesty's Reign is to us, the greater was that Blessing of the *Revolution* that made Way for it.

Shou'd I here attempt an Essay, upon the Character of our present Gracious Sovereign, and wou'd my Time and your Patience be of an equal Extent on so agreeable a Theme, yet I am sensible, I shou'd after all, be extremely deficient therein, and therefore, to say all at once, It is *QUEEN ANNE* that reigns, and that upon the Foot of the *Revolution*, and having said this, I presume I need add no more to convince you of this happy and blessed Consequence of the *Revolution*. And therefore I go on to the

3. Which is, that to this also, I mean the *Revolution*, we owe our Security of a Protestant Succession.

Need I tell you that the same Act, that settled the Crown upon Her present Majesty, and the Heirs of Her Body; did also (in Default of Such Issue) entitle the Crown, upon the Princess *Sophia* and her Heirs for ever, being Protestants. As to the House of *Hannover*, and the Succession of the Crown in that Family, surely it will be sufficient with you, who profess your selves Protestants and Loyal Subjects only to remind you, that Her Sacred Majesty was lately pleas'd to tell us, even in a solemn and public Manner, "That the securing this Succession to us, was what lay nearest Her Royal Heart." And if Her Majesty (like a true nursing Mother of her People) so well, takes such Care for our Future Happiness, and is so heartily affected to this Settlement, with what Front can he who pretends to be a true Churchman or a Loyal Subject, so much as entertain a disrespectful Thought, much less utter a disrespectful Word, in Reference to that truly Noble and Illustrious Family?

No Doubt, but Her Majesty, when she spoke so sensibly of this Matter, look'd upon it as a Blessing, yea, a Blessing highly deserving of our most grateful and sincere Regards.

And that this Blessing also (invaluable as it is!) is owing to the *Revolution*, is what I need not take any further Pains to prove: For as much as there are some (so many amongst us) who, upon this very Score like it; and (while all true, honest Hearted English Men and Protestants, adore the Providence that brought it about, and revere the Memory of the great and Glorious WILLIAM, who ratified it almost with his dying Breath) curse the kind departing Prince for leaving (as some have been vile enough to call it) *Such a Damn'd Legacy behind him*. But I can hardly forbear wishing, that such Wretches as these, should they suffer alone) were to try the Experiment of *Wooden Shoes*, and *tugging at an Oar*; till they learn to set a juster Value upon their Liberties, which all good Men hope and pray, may be this Way secured and transmitted safe down to our latest Posterity.

Thus you see, what a Blessing the *Revolution* was in itself, and what a Train of happy Consequences attended it. I now proceed to the

III. General Head, which is to prove, *That even every Revolution, was (at least in great Measure) brought about by Resistance*, and by Resistance here, I mean, a Resistance by King James's own Subjects, against himself in Person, and those in Commission under him.

And it will be no difficult Task to prove, that this Blessing of the *Revolution*, for which our Church has thought fit, to compose a Thanksgiving to Almighty God, was effected by *Resistance*: Tho' (blessed be God for it, and which aggrandizes the Mercy we now commemorate) the Trial of Skill was but very short, at least, as to the First Steps and Essays towards our Deliverance, and without much Bloodshed, few have lost their Lives on that Account.

I know very well, that to talk of *Resistance* or the Awfulness of it, even in Cases of the greatest Extre-

mity, is represented by some as pleading for Treason and preaching up Rebellion: But notwithstanding this, that the *Revolution* was (as I before hinted great Measure) effected by this very Means, will contestably appear, from the Opinion of our Church and from the History of that Day, and a true and honest Relation of Fact.

1. This appears to be the Sense, even of our excellent Church it self, as to that Glorious Transaction the *Revolution*, and to evidence this, I need only refer you to my Text, which *Thanks God for making Opposition fall before him*, (i. e. the Prince of *Orange*) *'till he became our King and Governor.*

From which Words I thus argue. Did not his late Majesty (then Prince of *Orange*) meet with Opposition, at his first Essays for our Deliverance? Is not it implied, or rather expressly mention'd in the Text Did not the Prince of *Orange*, make this Opposition fall before him; this is what our Text particularly thanks God for; who was it that oppos'd the Princes Designs? Was it not King *James* and his Adherents as will here more fully appear.

There being then, Opposition made to the Prince's Attempts, and this Opposition being made to fall before him, I ask again, does not this necessarily imply that that Opposition was resisted? And lastly, I ask whether this Resistance was by the Prince of *Orange* only, or by the People of *England* in general who joyn'd in with him? Of which also more by and by.

Now, either these Questions must be answer'd in the Affirmative, (as most certainly they must) or else, One of these Two unhappy Consequences must be admitted, viz. Either, that the Words of the Text have no Meaning at all in 'em, and so the Composers of them were Fools; or else, that tho' the Letter of them seems to carry this Sense in them, yet the true Spirit and Meaning of them is directly contrary, as when the Composers of them were Knaves and Hypocrites; either of which is an Imputation, which honest Church-men shou'd abhor.

Thus, that the Text bears this Sense and no other, so plain, That he that runs may read it; and that this is consequently the Sense of our Church, who can deny? Was not this Office of which our Text is a part, compos'd by our Clergy, nay, was it not nam'd by the Bishops, the Heads of the Church, and our Reverend Fathers in God? And has not the Church enjoin'd the Use of it on all its Members? And if this does not mount to Proof, I must confess, I know nothing of Evidence or Demonstration.

But farther, that the Revolution was effected in part (tho' I don't say wholly) by Resistance, is yet more evident, in the

2. Place, From the History of that Day, and a true Relation of Fact.

And here again, for Orders Sake, I shall consider the Revolution, as to the First Steps and Essays that were made toward it; and then in the farther Prosecution of it, till it became compleat.

1. AS to its first Commencement.

In order to prove that there was Resistance, in some of the very first Steps towards the Revolution, I shall relate some Facts, which, as they are yet within our Memory, so a bare Mention of 'em will be sufficient.

To begin therefore with the Prince of Orange's Declaration, tho' the Word Resist, is not mention'd therein, yet it is necessarily suppos'd and infer'd.

In the Declaration, dated October 10. He invites and requires all Persons whatsoever, to come and assist him, against all such who shou'd endeavour to oppose him; and that was it possible, without Resisting such Opposers?

And in his 2d Declaration, the Prince thus Express'd himself: After we had Printed our Declaration, we had understood, that the Subverters of the Religion and Laws of the Kingdom, bearing up our Preparations to assist the People against them, have begun to retract the Arbitrary Powers, they had assumed. — The Sense of their Guilt, and a Distrust of their Forces, having induc'd them, to offer the City of London some Relief,

To make this Matter yet plainer, give me leave to tell you how the Prince acted, as well as how he spoke: he brought over an Army with him of 14000 Men, which is yet a more full and undeniable Evidence, his Design to awe King *James* into a Compliance, and to Resist him too, if Occasion shou'd require it.

But least it shou'd be objected, that this was on the Prince's Intention, and not chargeable upon the King's own Subjects, I shall shew you farther, how far the People of *England*, the King's *Loyal* Subjects were also engag'd in the same Design, and embark on the same Bottom with the Prince.

And this is evident, not only from the Invitation given his Highness, by some of the chief of the People of *England*, to come over to their Relief and Assistance, but also, by the subsequent Associations that were made in his Favour, by the Prime of the Nobility and Gentry thro'out the Kingdom, and their general Defection from the King and his Interests.

The then Duke of *Devonshire*, with divers others of the Nobility and Gentry, rendezvouz'd at *Nottingham* presented a standard, and subscrib'd a Declaration or Manifesto, in which they thus express'd themselves: "We own it Rebellion, to resist a King that Governs by

" Law, but he that was always accounted a Tyrant, that made his Will a Law, and to resist such a one, we esteem NO REBELLION, but a Necessary De-

" fence."

Soon after this, the Princess of *Denmark*, (our present Sovereign) the present Bishop of *London*, with divers others of the first First Rank, also retir'd to *Nottingham*, and joyned in with those Gentlemen who as you heard just now, had declar'd their Resolution to resist their King.

And whilst the Prince was at *Exeter*, he was joynd by divers Gentlemen of the West, viz. Sir *Edward Seymour*, Sir *William Portman*, Coll. *Lutterell*, and many others, who by the Way were all true Sons of the Church: And there solemnly engag'd to God and one another, That if any Attempts were made

upon

upon his Highness's Person, they wou'd pursue, nor only those that made them, but all their Adherents, and all they shou'd find in Arms against them (in general Terms, without any Restriction respecting their King, or any in Commission under him) with the utmost Severity of *Just Revenge*, in their Ruin and Destruction. Sure this was *Declaring for Resistance* to the last Degree.

But from *Intentional*, we shall come now to *Actual Resistance*; and shew you how Words issu'd into Blows.

The Lord *Lovelace* going over to the Prince, with divers other Gentlemen, was intercepted and taken Prisoner at *Cirencester*, but not without first *Resisting unto Blood*, several Persons being kill'd in the Encounter.

The Earl of *Danby*, wrested *York* out of the Hands of the Duke of *Newcastle*: *Hull* was surpriz'd by Coll. *Copley*, and the Governor, tho' he had the King's Commission in his Pocket, was taken Prisoner.

Coll. *Shelton*, who was also commission'd by King *James* as Lieutenant of the Tower, was turn'd out, and the Lord *Lucas* substituted in his Room.

And to mention only one more Instance of this Kind, you may all remember, that there were several Persons kill'd and wounded, at the Skirmishes which happen'd at *Reading* and *Wincanton*, between some of the King's and Prince's Troops, which happen'd to meet there. But

We are now to consider, the Resistance made in the farther Prosecution of this Great and Glorious Undertaking: And here we shall find not only Resistance, but a very *Bloody* one too!

The Revolution was a thing in action, and incomplete, till our *Glorious Deliverer* had restor'd the three Kingdoms, to the full Enjoyment of their Liberties and Religion.

This indeed as to *England* and *Scotland*, was soon and happily effected; but as to *Ireland*, it was at that time so over-run with *Popery*, by the Encouragement

ment it met with from King *James*, that to root it out was not to be the Work of a Day, for a few Months, but the Toil and Hazard of several Campaigns. The *Abdicated Prince*, thinking it a vain Attempt to return to *England* by open Force, was resolved to try his Fate in *Ireland*, hoping (no doubt) to make that a Thorn in our Side, if not in Process of Time, a Back Door to return at.

Accordingly, he there forms an Army, resolving to maintain his Ground as long as possible: But King *William* not thinking our Salvation compleat, 'till *Ireland* was reduc'd also, from the Encroachments of *Po-pery* and *Arbitrary Power*, went over to that Kingdom with Prince *George*, and abundance of English Nobility and Gentry, and a gallant Army to attend him; and what bloody Battles were fought, and Sieges made, and how long the Sword devour'd Flesh and drank Blood, before the intended Deliverance could be brought to Perfection, is yet too fresh in our Memories to be forgotten.

How bravely did *London-Derry* defend itself, against King *James* in Person, and that too, under the Command of Mr. *Walker* a Clergyman!

And the Battle of the *Boyne*, will stand on the Records of History, as long as Time shall endure; as a Bloody, but yet a Glorious Evidence, of the Resistance that was then made, even against the very Person of the *Lord's Anointed*.

For was not King *James* in Person at that memorable Battle? And was not he fought against as well as others, nay, was there not an actual Attempt to kill him? Was not he subject as his Souldiers under him, to all the Hazards of War? Had our Buffets think you, a Commission (from us at least) to keep their Distance from the *Lord's Anointed*, and to do the King no Harm?

Were not many, nay, some of the chief of King *James's* own Subjects, in Commission under King *William*? And Thousands of others of 'em, employ'd in fighting against him? And did they not resist him, to
far

far as at last, to drive him out of that Kingdom, as they had before out of this?

And now, can any one be so sottish and stupid as to say, there was no Resistance at the Revolution! Surely none, but such as are as unaccountably weak and impudent (pardon the Expression, which is as just as is harsh) as a certain D. D. who you all may remember, once turn'd this Day of publick Thanksgiving, into a Day of Reproach and Slander: And instead of thanking God for the Revolution, did on the contrary (it's hard to say, whether more ignorantly or maliciously) cast the most Black and Odious Colours upon it; by asserting the utter Illegality of Resistance, upon any Pretence whatsoever. But being aware, that such a Position wou'd bear hard upon the Revolution, immediately endeavours (tho' awkwardly enough) to guard against it, by saying, *That the late King disclaim'd the least Imputation of Resistance*; by which weak Apology, I think he fairly betray'd his Ignorance, or something worse, as not having Headpiece or Honesty enough, to distinguish between a Conquest, (which the Prince of Orange did indeed utterly disclaim) and his coming over, at the Invitation of a distressed People, to join with them in rescuing themselves, from the heavy Load of Tyranny and Oppression which they groan'd under.

Can any one now, after all that has been offer'd under this Head, pretend to deny, *That there was Resistance us'd at the Revolution? Blush ye Sons of Obstinacy and Perverseness, who can deny the Sunshine, when it strikes so powerfully upon your Sight!* But the

IV. And last general Head, whice we are to insist upon, as obvious from the Text, is this. *That the King William, came not to the Crown of these Realms, by Hereditary Lineal Descent, he was nevertheless our lawful King and Governor.*

King William was indeed (which methinks shou'd make some Gentlemen, treat his Memory with a little more Veneration and Respect) of the Family of the STUARTS, being born of the Princess Mary, Eldest

Eldest Daughter of King Charles I. of Pious Memory.

But tho' his late Majesty was of the Royal Blood yet being so remote, he did not come to the Crown by Vertue of that Claim; it is however beyond Contradiction, that he came legally to it, and was truly our lawful King and Governor: and to prove this, need go no further then my Text, where, tho' the Word *lawful* is not express'd, yet it is fairly and necessarily impli'd; the Words are 'Till he became our King and Governor.

From which I thus argue: If the Prince of Orange becoming our King and Governor, is Matter of Thanksgiving to Almighty God (as we find it is) then the Means by which he became so, were just and right: for were he (as some wou'd have him to be) an Usurper, and had wrested the Scepter out of King James's Hands, by any indirect and unhallowed Methods, surely it wou'd ill become us, to thank God for what was unrighteously and unduly obtain'd; especially considering, the Assistance we our selves afforded him in getting at it.

But if the Crown was plac'd on his Head, in a regular and justifiable Manner (why else do we thank God that it was so?) then what cou'd he farther want, to merit the Title of Lawful King?

I know there are a sort of Men among us, who distinguish between a King *de Facto*, and one *de Jure*, and that too, with a particular Application to his late Majesty.

That he was a King *de Facto*, admits of no Dispute, and to assert that he was not so *de Jure* also, when our Church thanks God for becoming our King, and adores the wise and gracious Providence that made him so, and when his Title (as such) was at first given him, and afterward so frequently and solemnly recogniz'd by our Laws, and Her Majesty and both Houses of Parliament, have more than once in the fullest Terms, express'd their Approbation of the Revolution, that made him so, carries an *Immuendo* with

with it, which I care not to explain: But I shall leave
to those wiser (and I wish I cou'd say honest)er
heads, who are so fond of that Distinction.

But I have one thing more, to offer to these Gen-
tlemen, which may, I presume be, sufficient to per-
swade them, that the late King *William*, was not only
lawfully so, respecting the Law that made him such;
but that he was also a *Jure Divino* King too.

And here I think, they themselves have furnish'd
me, with a full Argument for this Purpose.

For is it not common with them, when the Law-
fulness of Resistance in Cases of Extremity, is urged
upon them, from the Instance of the Revolution as
such, to tell us, *That that ought not to be a Precedent,*
nor can it afford any Ground for such a Doctrine. No by
no Means. But why? *Because, say they, the Revolu-*
tion was an immediate Work of God, and an extraordi-
nary Act of Providence, and therefore ought not to be set
up as a Precedent for future Times.

To which I reply, if the Revolution was indeed
so remarkably God's own Work, then certainly the
Crowns being plac'd upon the Head of his late Maje-
sty, as the direct and immediate Consequence of it,
was God's good Pleasure that it shou'd be so; and
as I hope has *Jus Divinum* enough in it, as much as
these Gentlemen can in Reason desire.

Thus having gone thro' the Four general Heads,
with as much Brevity and Plainness as well I cou'd,
I shewn you that it is a People's Duty to give pub-
lick Thanks, for publick Mercies and Vouchsafements;
why else does our Church practice it? And that the
double Deliverances this Day commemorated, were in-
deed Blessings of this Kind; why else does our Church
thank God for them? And that the Revolution was in-
deed brought about by Resistance; and that King *William*
was our rightful and lawful King and Governor; what
else can be the Meaning and Intent of the Words of
the Text? I shall now in the last Place, endeavour to
draw some natural as well as useful Inferences, from
what

what has been said, suitable to the present Day and Occasion, and so concludue.

1. Then, If *publick Thanksgivings* be a just Return for *publick Blessings*, and if the *Double Deliverances* of this Day be of that Number; then this on the one Hand, affords Matter of very severe, but just rebuke to those who are so far from thanking God for either of them, that they despise and undervalue both, and on the other Hand, this shou'd excite and stir us up to grateful Acknowledgments and Praise to God.

As to the former of these Deliverances, viz. from the *Gunpowder Plot*, there are some indeed, who whether it is that they wou'd be thought, Men of greater Penetration than their Neighbours; or whether it is because, if they can perswade us, that this is a meer Fiction and Trick of State, they hope all the more easily, to make us Infidels, as to other Plots of a later Date; or whether it is, because they apprehend, that the Belief and Commemoration thereof, shou'd too long perpetuate, and too much increase, our Aversion to the Papists (their good Friends and Allies) who contriv'd and were to execute it: I say, whether it proceeds from all, or which of these Principles, I shall not determine, but there are some, who pretend at least, to question the Fact, whether ever there was such a Plot or not.

But I wou'd ask such, in order to their Conviction in this Point, What they think of the full and particular Evidence, that was then given of it, and what History has handed down to us? Nay, what do they think of the free and open Confessions, that were made by some who were engag'd in that dark Design?

And supposing, that it was as they suggest, a subtle Juggle to serve a present Turn; whether they believe, a Protestant Government, cou'd be so sunk into Barbarity and Impiety, as to carry on such Cheat, at the Expence of so many Lives as were upon that Account? And that both Church and State, shou'd afterwards carry on the Jest (cruel

was!) so far, as to fix a Day for solemn Thanksgiving, for what both were, and must be well apprized, was a meer Contrivance and Imposture? No my Friends; doubtless there was such a Plot laid, and the Discovery of it was a signal Blessing of Providence.

Then as to the other Deliverance, begun on this Day 24 Years since, I mean the *Glorious Revolution*. This is a thing of so fresh a Date, that there can be no Doubt as to the Fact, all the Question there (forsooth) with some is, whether it was a Blessing or not? For such stupid senseless Wretches have we among us! who, tho' they enjoy the comfortable Effects and Benefits of it, even their Estates, their Liberties, their Lives, and which is (or shou'd be) dearer to them than all, their Holy Religion, yet are so far from giving God Thanks for it, that on the contrary, they have been bold and hardy enough, and that even in Publick too, *To Thank God, that they had no Hand in it*: And it's probable they had not, nor do I know any *Knaves* or *Fools* that had. But as for those who talk at this senseless ridiculous rate, they are I fancy, much of the same Size for Wit and Honesty (and perhaps the same Men too) with those, who tell us, *they had rather be Papists than Presbyterians*.

I shall not take upon me to defend the *Presbyterians*, nor in the least apologize, for their dissenting from our excellent Church. No, I shall leave that to their own Teachers, who are best able, and whom it most concerns, to do it.

However, to expose the Folly, as well as Wickedness, of such a vile Saying; permit me briefly, to give it a fair and just Turn, so that we may see how it looks in a true Light.

Rather than be a Presbyterian, who believes and holds all the fundamental Articles of the Christian Faith: *I had rather be a Papist*, whose Tenets (as to many of 'em) are utterly inconsistent with, and destructive of them.

Rather than be a Presbyterian, who worships the only true God: I had rather be a Papist, who worships Saints and Angels, nay, Images of Stone and Wood, and which is yet more strange, can make the very God he worships!

Rather than be a Presbyterian, who expects Heaven only thro' the Merits and Mediation of Jesus Christ I wou'd be a Papist, who claims it by his own Merits, and upon the Score of his own Good Works which yet God knows are few enough.

Rather than be Presbyterian, who believes the Bible to be the very Word of God, and the Holy Rule of Faith and Practice: I wou'd be a Papist, who makes it a meer Nose of Wax, and prefers human Tradition before it.

Once more, Rather than be a Presbyterian, who readily takes the Oaths to the Present Government (which by the Way, many of these Sort of Gentlemen who talk at this Rate, refuse to do) I wou'd be a Papist, who not only refuses to swear Allegiance to it, but whose very Principles prompt him, to subvert and overthrow it. But enough of this.

And now, just as absurd and vile is it, To Thank God for having no hand in the Revolution, and yet at the same time, pretend to Christianity, Protestantism and Loyalty.

Let us try a little, how this sounds likewise. The Revolution was the Effect of a wonderful and gracious Providence, which tho' brought about by Men and Instruments, was yet a signal and Glorious Work of God; But I thank God I had no Hand in it.

The Revolution rescu'd us, from all the Miseries and Infelicities of Popery, Slavery, and an Absolute Despotick Power, and secur'd to us, the Enjoyment of our Religious and Civil Liberties; But I thank God I had no Hand in it.

The Revolution pay'd the Way, for Her present Majesty's Accession to the Throne of Her Royal Ancestors; But I thank God I had no Hand in it.

It secur'd to us a Protestant Succession in the most *Illustrious Family of Hannover*; yet (and here indeed I am apt to believe they are very sincere) *I thank God I had no Hand in it.*

This is my Friends, the natural and unforc'd Meaning of such Words; but can we look upon him who utters them, as a Christian, a Protestant, a good Subject? And how doubly aggravated are they, when coming out of the Mouth (as you know they have) of some, even of the Sacred Order!

But farther, there are some you know, who instead of acknowledging the Revolution to be a Blessing, have represented it, little better than a Rebellion; and inveigh'd against it, in the most venomous and reproachful Terms they cou'd invent. But my Friends, I hope better things of you, as you profess your selves Members of the establish'd Church, be perswaded to a thorough and Steddy Conformity to it, in this Point.

You see our Church has such a Sense of the Goodness of God, in the great Affair of the Revolution; that it has thought fit to compose a solemn Office of Thanksgiving for it: and therefore, approve your selves to be genuine and dutiful Sons, of such a Mother, by treading in these her Steps, and be not so perverse and Wayward, as to *Thank God you had no Hand in that*, which she both by her Example and Injunction, obliges you to thank God for,

But before I dismiss this Head, give me leave (as not being altogether foreign to my present Purpose) to say a Word to those Persons, who are also so far from thanking God, for his publick Blessings of another kind, I mean for the many *Glorious Victories* obtain'd in the late War (for I think it is now pretty well over) that were one to frame a Notion of 'em, from their Representations of the Matter, one wou'd be ready to think, that every Victory was a Curse, and every Success against our common Enemy, was a direct Step towards our utter Ruin.

Thus

Thus, how often have we been told, even from such a Place as this, *That our Victories made us poor, and a few more of 'em, had undone us beyond Retrieve: That our Blood and Treasure has been all squander'd away, and lost, and the like.*

This you cannot, (some of you at least) but have heard from the Pulpit; and were it allowable to mention such an *Infamous* and *Ridiculous* Paper, at this Time, and in this Place, I might quote the *Examiner* to this Purpose: But that Performance (how *Swift* or *Manly* soever, some may imagine the Pen to be that indites it) is such a Rhapsody of *smooth tickling Nonsense*, such a Jargon of *Rhetorical Inconsistances*, not to say, *downright Lies*, that it is really below Notice.

But a Word or two to those Gentlemen, who thus under-rate the Victories of the late War, and so freely (but at the same time, with such an awkward kind of Spleen) vent, their despicable Spite and Malice against *MARLBOROUGH*, the *Glorious Instrument of them*, and the *Bravest HERO* of the present Age. I wou'd beg their Answer to a few plain and easie Questions.

Do they really think, that If *France* had not been reduc'd by these repeated Victories, to such an humble Frame and Posture, it wou'd ever have been brought to submit to the present Terms, for (as they will allow it to be) such a *Glorious* and *Honourable Peace*?

And pray to what end, and with what Views, was it, that Her Majesty, attended by the greatest Personages, nay, by the Representatives of the whole Nation, made so many yearly Visits to *St. Paul's* was it (dare they say it was!) to banter God, and impose upon the Nation? Or was it not rather, to return the Praise to God, for all the Victories that were obtained?

Were not these Victories Blessings? Why then did our Church compose and enjoin, the *reading of Prayer*

for Success, upon the Arms of Her Majesty and Her Allies, and when they were successful, why did it also compose and enjoin Forms of Thanksgiving? was her Majesty, the Church, and the whole Nation in an Error? Or has so short a space of time, so far alter'd the Nature of Things, that what was a Blessing a few Years since, shou'd now be esteem'd a Misfortune, if not worse? How inconsistent are these Persons with themselves, and what unaccountable Absurdities do they run into, and this, meerly to gratifie their empty and Spleen, to give themselves the greater Scope, in reviling and vilifying that *Great Man*, who is as much above, the Efforts of their mean and impotent Malice, as they have sunk themselves below the Character of grateful and honest Hearted Englishmen.

But after all, I am afraid there is something more at the Bottom of this Humour: Perhaps they mean, that a few more Victories (and oh that for their Sakes we had had a few more such!) wou'd have first ruin'd France, and then themselves; or what they had in view, and was equally dear to them: But what that is, I shall leave to themselves, who are best Judges of it. So much for the first Inference.

2. If there was *Resistance* us'd at the *Revolution* (as you have heard there was) then from hence, we may learn the Absurdity and ill Meaning of those, who pretend, that absolutel Unconditional Obedience, and the utter Illegality of Resistance upon any Pretence whatsoever, is the Doctrine of our Church, or the Pillar upon which our Government stands; and with which it must fall too, as some (I need not tell you who) have boldly asserted.

That there was *Resistance* at the *Revolution*, and this too, even against the King himself in Person, I think I have already prov'd beyond Controversy. And that Resistance of this Kind, in Cases of extreme Necessity, as the *Revolution*, is not inconsistent, with the Doctrine and Opinion of our Church, appears plainly from the Text, which as before we have proved, *Thanks God for it.* ON

On the Contrary, the Absurdity of this slavish Doctrine of *Passive Obedience* and *Nonresistance*, as it respects the Church, appears thus.

Say the Patrons of this Doctrine, *It is one of the Fundamental Principles of our Church, that it is unlawful resist the Prince upon any Pretence whatsoever*; and yet our Church at the same time, plainly shows her contrary Opinion of this Matter, in as much as that she thanks God in a solemn Manner, for the Revolution as attended with Resistance (or which is all one as our Text says, *for making all Opposition fall before our Deliverer*) till he became our King and Governor.

Farther yet, as to the Prosecution of this great Work, by the Wars in *Ireland*, where (as is already hinted) King *James* was present in Person, and which was but a carrying on this Glorious Work, as this Day begun. Our Church compos'd a Form of Prayer, which was us'd *March 12th, 1698.* to implore God's Blessing, in the Preservation of His Majesty's SACRED Person, and the Prosperity of his Arms in *Ireland*.

Nay more, this Assertion not only fights against the Church's Opinion, but its Practice too: For as much as the chief Instruments of the Revolution, were all profest Members of it, and hence it is, that our Church (as well it might) has assum'd the Glory of it to it self, as being in general, and as to the chief Management of it (under God) the Act and Deed of its true Sons and Votaries: And this some Gentlemen of the Gown, were once very foud of, tho' since (for Reasons best known to themselves) they have not been so zealous in contending for it.

So much for the Absurdity of this Doctrine as it affects the Church, I shall now endeavour to dive a little into the ill Meaning of it, as it relates to our present Constitution in the State, and this is every whit as conspicuous as the former.

For, if once we are brought to believe, *That Resistance is unlawful on any Pretence whatsoever*, and is as

some

me call it, a *Damnable Sin* (without duly considering at the same Time, whom they bring under the Guilt of it) then what must we think of the Revolution, and what a sad Condition are we reduc'd into.

If Resistance be a *Damnable Sin*, and *unlawful on any Pretence whatsoever*, what then was the Revolution but a *down right Rebellion*? and all that were concern'd it, have hitherto continued in a State of Damnation. For you know, that without Repentance there can be no Remission, and there can be no true genuin Repentance for Wrongs done, but by Restitution, as far at least, as it is in the Power of the Injurious Person to make; and this I suppose, is what some of the Propagators of this Doctrine wou'd be at; by inveighing against, and condemning one Revolution, they wou'd make way for another, or perhaps as they wou'd chuse to call it, a *Restoration*, that so, *Their King might enjoy his own again*. Horrid Principle! God deliver us all from such *False Brethren*. But

Let us consider this Matter, yet a little more particularly. If Resistance is unlawful, then the Revolution (at least so far as it was effected by Resistance) is built upon a wrong Bottom, and King *William* the prime Engine of it, was no better than an Usurper, and consequently we are upon a wrong Foundation, and all the subsequent Acts and Proceedings upon that Foot, were *ipso facto* null and void, and how then is Her present Majesty, or the Settlement of the Crown in the House of *Hannover* (after Her Decease) secure, from the Attempts and Machinations of the Men of these Principles, which naturally lead's 'em (if they wou'd be consistent with themselves) to unravel, and subvert all that has been doing these 4 Years past, and tacitly (at least) charge the Nation, even from the highest to the lowest, with Rebellion and living under the Guilt of a known

and willful Sin; a Charge or Imputation, which one would think, shou'd come the last of all from such, as contend so earnestly for, and wou'd be thought to have engros'd to themselves, a more than ordinary Measure of Reverence towards their Superiors.

And here, I cannot but take Notice, of the vile Hypocrisie and *Double Dealing* that some (whom it concerns most of all to keep clear of such an Imputation) are guilty of: I mean, those who can pretend to say their Prayers, *and thank God for making all Opposition to fall before his late Majesty*, and yet with almost the same Breath, pronounce *Resistance* of any Pretence whatsoever, a Damnable Sin.

For shame, either let us strike this Clause out of our Prayer Book, or leave off talking at this wild and extravagant rate.

What, have we forgot, that Her Majesty has once and again, express'd Her Royal Approbation of the Revolution, even so far as to declare, *That Men of Revolution Principles shou'd be the peculiar Objects of Her Favour and Regard?* And shall any of us after this, dare to tack the odious Epithets, of *Pernicious, Rebellious, Antimonarchial*, and I know not what to 'em?

No, my Friends, let us rather form our Notion of this Matter, from the venerable Body of the London Clergy, who may be suppos'd to be as Loyal and Orthodox as any others, whether at Oxford or Cambridge.

In their Address to Her Majesty not long since they assur'd Her Majesty, *That as they had withstood (which if I mistake not in plainer English is resisted) Popery and Arbitrary Power, so they wou'd withstand it again, if ever it shou'd meditate a Return.*

Thus generally do they express themselves, without Exception, as to the Prince, or any other Branch of the Supreme Power, from whence, or by whose Means, Popery or Arbitrary Power, may

ever

er hereafter, be attempted to be introduc'd or set
in this Nation. But

3. And in the last Place I infer, that if King *Willi.*
was (as has been sufficiently prov'd) *our lawful*
King and Governor; then whatever was transacted in
his Reign, as to enacting of Laws, and particularly
that, for settling the Succession in the *Illustrious House of*
Hannover, after the Demise of Her present Majesty
which all true English-men and Lovers of their
Country, sincerely pray may for their own Sakes,
be long, very long before it happens) are valid and
effectual; and also that the Notion of Hereditary
and indefeasible lineal Descent, is not only ridicu-
lous and absurd in itself, but of pernicious Conse-
quence to our present happy Constitution.

As to the first Branch of this Inference.

What do these Persons mean, who in Contempt
of the many Laws, enacted for securing the Succession
in the House of *Hannover*, are yet continually sap-
ping the Foundation of that happy Settlement, and
insinuating, that it is not consonant to the Laws of
God and the Land? What wou'd these Men have?
Was it not fix'd and ratified by a rightful and lawful
King, in Conjunction with both Houses of Parlia-
ment? And is it not the very Essence of our Consti-
tution, to be govern'd by a King (or Queen) Lords
and Commons?

Have we not (most of us at least) in pursuance of
these Laws, abjur'd the Pretender, and sworn to the
Succession of the Crown as thereby settled? And
are Oaths things to be play'd with, and the most
solemn and repeated Vows and Engagements, to be
cancell'd and thrown off upon every little Whim or
Humour? Dare the Men who make such loud and
boastful Boasts, of a more than ordinary Loyalty and
Obedience to their Prince, express any the least Dis-
like or Contempt of that, which their Sovereign
tells them, *lies nearest Her Heart*, and as an Instance
of it, has given Her Royal Assent to several Acts of

Parliament, for its further Security; and not only so, but has honour'd a Prince of that Family, with the first Peerage of Great Britain.

Does not our Church enjoin us to pray for the Princess *Sophia* and all that Royal Family? And shall any of us, swear to, and pray for one Prince, and at the same time hanker after another?

What sort of Persons must we look upon those to be, who, in open Contempt of the Laws of the Land, Her Majesty's repeated Declarations from the Throne, and of our Holy Church too, can be so hardy, so wicked, nay, may I not add, rebellious, as to dispute the Legality of that happy Settlement, or treat it with Contempt and Scorn?

But then again; if King *William* was our lawful King and Governor; then let us for ever lay aside the Whim, the ridiculous and absurd Notion of Hereditary Right, and indefeasible Lineal Succession.

That Her Majesty fills the Throne of Her Royal Ancestors, is what we readily grant and heartily rejoice in: But that She came to it by Hereditary Right, and a regular Lineal Succession, there's none can be so ignorant as to assert. No my Friends, Her Majesty now reigns (and long may she do so!) upon the Foot of *Revolution Principles*; and seeing the Chair of Lineal Succession, was broke at the Revolution when the Crown was set upon the Heads of the late Royal Pair, and the Breach is made, yet much widened by the Entail of it upon the House of *Hannover*. What is the Design of such, as so strenuously assert the Crown of these Kingdoms to be Hereditary, and by Indefeasible Lineal Descent? Surely they must cast their Eyes Southwards, towards *Somebody*, whom they fancy to have a *Prior* and *Indefeasible Right*: But may their Eyes fail with looking, before they find an Heir from that Quarter, and may we never be so far abandon'd, and given over to strong Delusion, and to believe a Lie, as ever to admit that *Impossible* that little popish work of *Darkness* on t'other Side the Water.

It is generally to be fear'd, that they who outwardly pretend, such mighty Zeal for the House of *Hamover*, and have abjur'd the Pretender, and yet, at the same time bellow so loud, for Indefeasible Right and Lineal Succession, do give the first only the Profession of their Lips, while the latter has indeed the Affection of their Hearts.

Nor is it at all to the Purpose, to alledge, that because the Crown is entail'd upon the Princess *Sophia* and Her Heirs, that therefore it is Hereditary by our Laws and to descend in a Line. No, for tho' the Laws have so settled it, yet it must be remembred, that it is under this Restriction, provided they are and continue Protestants, which for ever knocks on the Head, that darling Notion of Indefeasible Succession.

And as the Crown is so well settled, and Papists are for ever by our Laws excluded, may it always be the general Voice of this Nation, that as for this Man, this little *sham Pretender*, we will not have him to reign over us, for we know him not, nor from whence he came!

I shall conclude this Head, by giving you a short but true Account, of what I (and its probable some of you may also) have heard from a famous Pulpit in this City, but a very little while since, and that from one, who within these two or three Years, has made himself very remarkable. Says this Reverend, "*Tho the Laws have made the Crown Hereditary, and to go by lineal Descent; yet there are a sort of People among us, who are for having a King of the Sovereign Lord the Peoples own chusing.*" And this was reckon'd up among other Sins, the Guilt of which the Nation at this Day groans under.

And as this Gentleman, is one of the *Antesig-* nars of his Party, so (not knowing but this may come to his Ear or Hands) I wou'd beg the Freedom, to ask him a plain Question which arises from

from hence, which yet I believe he will not so easily or freely answer, viz. *What Title he thinks the House of Hannover has to these Crowns after her Majesty's Decease; and what Medium there is betwixt Lineal Descent and Election, besides that of Conquest.* A direct Categorical Answer to this Question, would go a great Way to shew his Inclination or Disaffection to that Family.

It cannot be expected I shou'd be so particular as to name this Gentleman, for as on the one hand I wou'd not lay him open to the Law, so neither on the other, wou'd I expose myself to the Danger of a Trap.

Thus having gone thro' the Scheme I at first laid down, I shall add but a few Words more and so conclude.

Let us all, this Day, return our hearty and unfeigned Thanks to Almighty God, for the double Deliverances this Day commemorated; and let us not only praise him with our Lips, but let us also prove the sincerity of our Thanksgivings, by a suitable Life and Conversation.

As for those; who notwithstanding all that has been offer'd, are resolv'd to shut their Eyes against the clearest Light, and will yet go on to detract from the Goodness of God, in working out Two such Glorious Deliverances for us; by denying the former of them, or undervaluing them, or not only undervaluing, but also casting black and odious Colours upon the latter.

As for those also, who wou'd insinuate, that the Revolution was a Rebellion (as being in Part founded upon Resistance) and our late Glorious Deliverer an Usurper, and who go on still to confound Resistance in lawful Cases, as at the Revolution, with that in the Time of the great Rebellion, and persist in inculcating, that absurd and slavish Doctrine of Passive Obedience and Nonresistance upon any Pretence whatsoever.

As for those who talk of Hereditary Right, and Indefeasible Lineal Succession, and yet can with the same Breath thank God for the Revolution, as in the Words of our Text: For Her present Majesty's happy Reign over us, and the entail of the Crown in the House of *Hannover*.

As for those, who can abjure the Pretender, and pray for the House of *Hannover*, and presently after lay their Prayers backwards, and act counter to the most solemn Ties and Engagements.

I say (and must say) as to those Persons, who thus talk, and thus act, *Oh my Soul come not thou into their Secret, nor to their Assembly mine Honour be thou united!*

In a Word, let us all unite our sincere and unfeigned Prayers to Almighty God, that he wou'd preserve the invaluable Life, of our Sovereign Lady Queen *Anne*, and enrich her with the choicest of his Blessings; that he wou'd also in a peculiar Manner, bless the most illustrious House of *Hannover*, and defeat all the secret and open Attempts of the Enemies of Both, and may this Nation always enjoy the Blessings we now partake of, and may they be securely transmitted down to our latest Posterity after us! *This is my hearty and unfeigned Prayer, and as you wou'd shew your selves, Good Christians, True Churchmen, Honest Britons, and Loyal Subjects, I desire, nay, I demand your hearty Amen. Now to &c.*

Price 6d.

F I N I S.

For those who talk of Liberty Right, and
 of Liberty Right, and yet can with the
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